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SUMMER PROGRAMME, 1950.

EGERTON SYKES

F.R.G.S.; F.R. Cent. Asian Society; M.Br. Psy, Society; F.I.I.A.
Chairman of the Research Centre Group.

Will give the following Lectures:

THE HEAD OF MEDUSA

at the KENT ROOM, CAXTON HALL, S.W.1.
(St. James's Park Underground Station).
On FRIDAY, 26th MAY, 1950, at 7.30 p.m.

ATLANTIS

14, Tyndals Road, Bristol, on 16th July, at 6.30.
26, Park Hill Road, Torquay, on 18th July, at 3.0.
10, Laura Grove, Bath, on 23rd July, at 6.30.

EXCURSION to

STONEHENGE, WOODHENGE,
MARTINSELL MEGALITHIC SETTLEMENT,
FOSBURY CAMP & CAUSEWAY.

Sunday, 21st May.

Members 15/6. **Non-members 17/-.**

DOWSING AND ARCHAEOLOGY

By COL. C. D. A. FENWICK.

Extract from a lecture by Lt.-Col. C. D. A. FENWICK.

The following is an extract from the lecture which Col. Fenwick gave to the Research Centre Group on the 21st April. Unfortunately it has not been possible to give the whole text owing to lack of space.

Some of you may possibly wonder what connection there can be between dowsing and archaeology. In actual fact, although dowsing is popularly known as water divining and archaeology is concerned with the study of antiquity, they have at least two characteristics in common. Each offers plenty of scope for hard work in the field, searching for and unearthing something hidden and, for the arm chair enthusiast, endless opportunity for controversy about matters that are incapable of proof.

In my talk this evening I propose to consider the practical aspect as far as possible and attempt to show how the dowser's faculty can, among other things, be used to assist the archaeologist in hunting down his quarry when this is hidden below the surface.

About a year after I had started to study the art I learned that some dowsers claimed to be able to dowse over maps and photographs. This struck me as being almost too fantastic to be credible; however, I tried it out and found that I could get reactions, using a pendulum, and early in 1939, was able to put it to the proof. Further experience has convinced me that, within limits, it is definitely possible to locate the presence of water, oil and certain other materials by this means. Now I always make a preliminary survey on a map before going on to the ground whenever practicable; it limits the area of search and so saves a lot of time and unnecessary labour, particularly when the area to be prospected is very hilly or wooded.

Before giving you some actual examples of archaeological dowsing I think I had better say a few words about the possibilities and the limitations of the art for the benefit of those of you who have not had much to do with it. The dictionary defines a dowser as a "water diviner," which implies that he gets no kick out of anything but water and that his method is akin to other forms of divination, such as fortune telling, and therefore probably bogus. I hope to be able to show that dowsing is perfectly genuine and that its uses are not restricted only to locating underground water supplies.

Physicists assure us that not only radio-active substances but all substances radiate to a greater or lesser degree, as do also certain fields of force, electric, magnetic, electromagnetic and so on. Now the assumption is that the movement of the rod or pendulum in the dowser's hand is caused by these radiations producing a reflex action of his muscles; the term radiation perception has, therefore, been generally adopted as being more accurately descriptive of the pheno-

menon of dowsing. How the radiation causes the muscles to react, whether it travels by physical or psychical channels, or by both acting in combination, is still a matter for dispute but the last is the most likely answer.

The range of frequencies that can be detected by any one dowser will depend largely on his sensitivity but it will usually include many that cannot be recorded by any known scientific instrument. This is not necessarily so improbable as it might appear as it is reasonable to suppose that a human being is a more delicate mechanism than any artificial device and can, therefore, detect the otherwise undetectable. Whatever the explanation, the fact remains that trained and experienced dowsers do get significant results and are widely employed commercially by those prepared to judge by practical performance rather than by abstract theory.

Success in dowsing is also largely dependent on a working knowledge of allied subjects—of geology, hydrology, etc., in the case of water divining, for example, and on corroborative evidence to confirm or even interpret one's findings.

I hope that what I have told you will show how essential both training and experience are to a dowser and that the ability to get a reaction is relatively useless without the knowledge to interpret it correctly. The same applies to the archaeologist to an equal extent. Excavation is destructive and without experience an immense amount of irreparable damage can be done and valuable clues to past history lost for ever. Like the dowser, the archaeologist also requires a knowledge of allied subjects such as architecture, survey and methods of preserving and recording his discoveries.

The following instance that occurred during one of Sir Leonard Woolley's expeditions to Ur will show the value of expert knowledge when excavating. Sir Leonard's foreman in charge of the digging gang came to him one morning to tell him that two small holes had just come to light in the bottom of the excavation and that work had been stopped till they had been examined. Probing disclosed that the two holes extended downwards for some distance in the shape of two tubes inclined towards each other. It was decided to take a plaster cast before excavating further and this, when set, was found to be a perfect replica of a harp, the wood of which had perished leaving a natural mould of its shape in the earth. But for the foreman's keen eye and Sir Leonard's knowledge all record of this instrument would have been destroyed in excavating deeper and only the copper bull's head ornamenting the foot of the harp would have been recovered. I feel certain that the average dowser, lacking experience of archaeological excavation would have overlooked such a find and, even if not, few would have known how to preserve and record it. Unless a dowser is also an archaeologist he would, therefore, be well advised not to undertake excavation on his own without the assistance or advice of an expert to guide him.

Buried masonry and underground chambers and tunnels all give fairly strong reactions both on the ground and when working over a map. The regular outline of artificial tunnels, etc., will usually distinguish them from natural caves and fissures and samples of brick, etc., masonry from natural rock formations. Where buried ruins or underground chambers are believed to exist it would, therefore, seem logical to try and locate their position by dowsing rather than by digging more or less blind, yet there are few cases on record of this method having been used to any extent in this country though I have heard that it was employed at Herculaneum. If required a complete survey can be made before starting in to dig and this can be made actually on the site or even on a map at home. For example, my elder son surveyed part of a ruin in Wales, a fort called Castel Bere; he had not time to finish it before he left and completed the work by map dowsing. Next year he and I checked this on the spot—there was just enough left of the walls above ground to verify the whole trace—and we found his map dowsing survey was correct.

Prehistoric sites offer an immense scope for tracing the untraceable and also for speculation. From the practical point of view dowsing makes it possible to discover the positions originally occupied by stones that have been removed and destroyed and of mounds or ditches that have been ploughed out of existence.

On the speculative side it enables dowsers to join in with the antiquaries who have been arguing for years trying to explain the why and wherefore of stone circles, avenues, barrows and so on. Dowsers are in general agreement that stone circles, such as Stonehenge for example, and barrows or tumuli, are invariably located over an underground stream or complex of streams. I certainly got the normal indications of water together with other influence lines which I was unable to identify. However, it is some years now since I explored any of these remains and, as my rather sketchy notes have since vanished I will quote you some of the findings of Mr. Guy Underwood who has surveyed a large number of sites.

The main characteristic of all the sites described by him consists in a complex of streams radiating from or crossing at some focal point, the position of which varies according to the type of monument. In round barrows it is usually at the centre, in long barrows below the primary burial chamber and in stone circles there may be more than one including the one at the centre. At Woodhenge for instance, there is a second complex under the grave which is near the centre. In addition there are usually several transverse streams.

Now these sites are mostly located on chalk or limestone uplands and, from my experience of well boring in Wiltshire, the water is seldom found at less than 100 feet below the ground level, and so quite out of reach of the original builders. For the same reason it is also out of reach of any dowser, at least I have yet to discover one who has ventured to put down

a bore to prove the existence of water in these stream complexes. Mr. Underwood's theory is, therefore, that water divining formed part of the prehistoric religions and that these various structures were deliberately sited over these stream complexes, some of which, those at Stonehenge in particular, are extremely complicated, purely for religious reasons.

In addition to the existence of water-bearing fissures under these sites, he also finds other lines of influence which he calls geostatic lines. These take the form of spirals of various shapes and sizes and of circles which generally follow or coincide with the circles of stones and of the surrounding ditches and banks. Wherever these last are interrupted by a causeway the line of influence is broken and the end recurves back upon itself in the form of a simple spiral. The complication of these lines shown on his plan of Stonehenge has to be seen to be believed, I just can't attempt to describe the maze further than to say that 18 spirals converge on the Altar stone and a ring of 17 small ones surrounds the Hele stone. Mr. Underwood maintains that all the significant influence lines were carefully mapped by the priests before they began to build and these lines controlled the positions selected for the various parts of the whole structure.

Whether correct or not in his assumption, it is a known fact that spirals had some religious significance in prehistoric times, many of the earliest carvings consist entirely of spirals. Also many maze-like dancing grounds have I believe remained in use down to modern times while the pattern traced by the performers in a Maypole dance consists of a number of spirals. It is, therefore, conceivable that some of these influence lines might be due to human agency and not to natural causes and could represent the beaten tracks of years of ceremonial dances or processions.

As you will see from the plans of both Stonehenge and Avebury, Mr. Underwood shows too many spirals for all to be accounted for in this way. There are many other sources of radiation in such sites, made ground, trenches, the upright stones themselves, all give off radiations that can be detected as reactions by a sensitive dowser. It is, therefore, open to question which was there first, the radiations or the stone circles, etc. You can take your choice. As in many other conflicting theories, they are probably all partly right.

I will close with a quotation which I came across the other day and which I think might serve as a warning and as a challenge to both dowsers and archaeologists. It was said by the philosopher, Heraclitus: "If you do not expect the unexpected you will not find it, for it is hard to be sought out and difficult."

THE ORIGIN OF THE MAYA CALENDAR

By GEORG HINZPETER.

Dr. Georg Hinzpeter, editor for many years of the journal of the German Hoerbiger Society, and a well-known authority on the history of the past.

The existence of the Island of Atlantis cannot be affirmed as a positive fact, but the countless reports and folk-tales from both sides of the Atlantic Ocean, in addition to geological and technical researches, must lead us to consider the problem of Atlantis as a truth, in the search for which mankind has been concerned for thousands of years. If Plato's report is true then the great Island of Atlantis sank as a result of a mighty cataclysm, some 9,000 years before Solon, that is, about 11,500 years ago. This assumption has recently received support, clarification and confirmation from Mayan investigations. Robert Henseling states in his article: "The Antiquity of Mayan Astronomy and the Octaëteris" ("Forschungen und Fortschritte," Berlin, 1949/2), the Mayan calendar was introduced in the June of B.C. 8498 (11,448 years ago) on the basis of an extraordinary, unique and major natural occurrence. Since at least three separate roads lead us back to the same point of time, Henseling considers the figure of B.C. 8498, the so-called zero date of the Mayas, to be completely accurate. According to him, the main reason for establishing the zero date was a very important astronomical event, namely, the conjunction, or near-conjunction, of the Sun, Moon, and Venus.

Although we may be equally convinced that an exceptional astronomic event was the reason for the introduction of the zero date, we believe nevertheless that it is a matter of entirely different and world-changing natural events. The zero date B.C. 8498, corresponds with that given in the Plato-Solon reports of the Atlantic catastrophe. Thus there are good grounds for assuming that its introduction by the Mayas has the closest connection with the sinking of Atlantis. (Furthermore, according to Henseling, Chinese annals also lead back to a similar date).

We must seek the cause to this world catastrophe, however, with Hoerbiger, in the capture of our present Moon, which released the cosmic forces that brought it about. The capture of the Moon was such an unique, exceptional, cosmic event to mankind, that it not only prompted the ancient Mayas, but actually must have compelled them to put their calandar calculations upon a new basis, by introducing the Moon capture as the zero date, and calculating subsequent years as from that event. Thus there are valid grounds for coinciding the capture of the Moon with the Mayan zero date, i.e., with the year 11,448 before the present, It may also be mentioned in passing that this calculation also conforms very well with the onset of the warm period after the ice-age, and the beginning of the Anxylus period in North Germany, but this point will be elaborated later.

Should these conclusions be definitely confirmed, then we would have the positive zero date (or the Year One) which would be valid for all peoples of the Earth, irrespective of religion or history, as the beginning of the calculation of calendrical periods. On such a basis, all religio-historical arguments must eventually disappear, since all religious writings have their cosmic origins and counterparts in lunar and pre-luna phenomena, and moreover, the Moon capture inaugurates a new geological era. Thus we approach cosmic world-history problems that require for their solution less Neptunist, and rather more tectonic, origins for the tellurian causes of the loss of Atlantis.

FOLK MEMORY

Reflections on the Broadcast Talk entitled "THE EMERGENCE OF MAN."—February 27, 1950.

By H. T. SHERLOCK.

Lambarde, writing his Perambulation of Kent in 1570, records the astonishing fact that a memory was preserved there of the land bridge between England and the Continent. "Long since," he has been told, "there was passage on foote to and fro betweene Fraunce and us, although the sea hath sithence fretted the same in sunder." In Lambarde's day, therefore, Folk Memory in Kent, awaiting the confirmation of modern science, covered a period of about 8000 years in duration. Has it ever been conjectured how far the Folk Memory of the whole human race goes back? Are there any limits that we should set?

Science tells us that when man first emerged as a distinct species he lived for millions of years a life of food-gathering, with a plentiful diet of fruits, nuts and plants ready to hand. Thus he would have remained, contented with his life, and with no further history, if the climate of the earth had not changed. Food became scarce; and man had to wander far away in search of it. As time went on he turned to hunting in order to get food, to killing his fellow animals and likewise his fellow men. Probably millions of years more elapsed before he learned to use the skins of the animals he killed and so to protect himself against the cold. Then, as the aeons went by, he learned to domesticate the animals and finally to till the earth, and so to make his food supply secure.

It is not surprising that Hebrew legends and beliefs, based, as they are, on those of the far older civilizations of Egypt and Babylonia, should reach back into a past almost incredibly ancient. As is the Folk Memory of 16th Century Kent to the land bridge existing between Britain and the Continent, so is the Folk Memory brought from Egypt by the Israelites to X, the earliest epoch to which it can refer. What, then, is X? Are we able now to solve this equation?

In the Book of Genesis, legends from different cycles are intermingled but not confused. Mankind, it seems, remembered the first way of life. Is not the Garden of Eden a picture

of man's earliest state? And may not the Act of God that drove him forth have been a change of climate This change, cruel and inexplicable, would seem to men like the decree of an angry god, when they were forced to leave their original habitat and seek sustenance by other means than simply by gathering the food that grew around them. It was after this displacement that they learned to hunt, to wear clothes, to keep herds and to till the earth; and they remembered this sequence. As every stage in man's earliest history lasted not merely for thousands but for millions of years, the answer to our equation is that the eras to which some of the Biblical traditions refer are incalculably remote; they go back to the very beginnings of human life upon the earth.

How recent, then, in comparison with man's earliest memories, is the destruction of Atlantis or any other event to which a possible date can be assigned. It is not surprising that stories of this submergence should have been current in Plato's day; nor is it unlikely that science will continue to confirm these accounts, as it has confirmed the Kentish tradition and the Biblical legends.

SOME REMARKS ON THE CRITIAS

By EDMUND KISS.

Readers of the Critias Dialogues by Plato have often expressed their regret that Plato did not enumerate the causes of the periodic catastrophes that have engulfed mankind. Evidently he did not know the reasons and causes either of the earlier catastrophes, or of the later one which brought about the loss of Atlantis. It was certainly no local disaster. Plato definitely stresses the synchronism between the destruction of Hellas and that of Atlantis in one day and one night. The Priest in the Critias Dialogues told of the war of the Atlanteans against the Hellenes, and that the latter were finally victorious over the invading force. But he then continues:

> "Later there were frightful earthquakes and floods. In the space of one single and one terrible night all your (the Hellenic) army was swallowed up in the earth, while at the same time the Island of Atlantis disappeared in the sea."

At this point, we are not told the cause of the disaster. To our regret, only the form and the extent are briefly given. Yet it was clearly not a question of any merely local occurrence since it involved Hellas and Atlantis together, and the two nations, separated by some 4,000 kilometers, perished simultaneously within 24 hours, the one by earthquake, and the other by flood. No mention is made in the report of other parts of the world, probably because the communication of information was no longer possible after the cataclysm, but the report is enough, in itself. A disaster extending over such a distance is obviously no local matter.

But how was it possible for such a disaster to happen? Plato knew, and although he may have had his doubts, he

passed on the report just as it was told to him. The Egyptian Priest of the Dialogues does not confine himself to stating the causes only of the Hellas-Atlantis disaster. He gives the origin of all previous and also of all future cataclysms. He does this in so few words that they have received scant attention. In fact, it has scarcely been understood what the Priest meant when he said:

> "There have been, and there will be again, many destructions of mankind arising from many causes. There is a story which even you have preserved, that once upon a time Phaethon, the son of Helios, having yoked the steeds in his father's chariot, because he was not able to drive them in the path of his father, burnt up all that was upon the earth and was himself destroyed by a thunderbolt. Now this has the form of a myth but really signifies a deviation from their courses of the bodies moving around the earth and in the heavens, and a great conflagration of things upon the earth recurring at long intervals of time."

Here is a report on the origins of all major cataclysms due to cosmic influences, stated so plainly that it is really unnecessary to look any further for the cause of the loss of Atlantis and Hellas. Whether the disasters were brought about by fire or by flood is not important. Mountain dwellers must have met their death from fire, and those who lived in the lowlands, from flood. The forebears of the Egyptian Priest were not in any doubt about it. They knew the courses of the heavenly bodies travelling around the Earth, from many thousands of years of experience and observation. If one such star should at any time stray from its course, disaster rained down upon the world. Should therefore an outer planet, such as Luna once was, become fixed one day in the position of a new moon, that is, of course, with one side facing the sun, then the course of this "heavenly body travelling round the earth" would change and disaster would follow again as had happened, to the knowledge of the astronomers, again and again in bygone ages. The Priest states clearly:

> "Mankind has been destroyed and . . . will be destroyed again."

He, or rather, his colleagues of yore, were thoroughly conversant with the course of cosmic events, and had charted them for posterity. They must have observed the disintegration of a series of minor planets between the Earth and Mars, and that, at some period, these planets had altered their course, namely, when they came within range of the Earth's gravitational force, which obliged them to become satellites of the more powerful body.

Solon, who talked with the Priest, could not have known all this, nor could he understand it. He was a descendant of the few survivors of the great catastrophe. His traditions, and those of his people, had been lost at that time, but he still

believed that he could claim an ancestry of great antiquity, and yet, the Egyptian found it "childishly" short. That was why the Priest replied:

> "You are all childish in spirit, as in your heads there is no science hoary with age. You only know of one deluge while in fact there have been so many in the past."

This knowledge, however, was still extant in Egypt. The Priest's ancestors had, for the most part, been saved. As refuges from the flood, they had the hills adjoining the Red Sea, and possibly also the hinterlands of Abyssinia, while "the floor of the Nile Valley rose up and covered all that was there. Of these facts we have records, and they are the oldest extant."

Not all Egyptians dwelt in the Valley of the Nile. Maybe life in the hills was cooler and pleasanter for the priesthood, maybe the libraries and archives were stored in mountain monasteries. Had they all lived in the Valley, then the waters would have overwhelmed them and there would have been no "science hoary with age" such as Plato has handed down to us.

Another important point from the Dialogues must also be mentioned. Whoever comes upon it unawares, is bound to think that Plato is talking utter nonsense. This is in the otherwise very lucid passage dealing with the loss of the Kingdom of Atlantis.

"That is why, even today the sea remains difficult and unnavigable, as large, piled-up masses of mud and debris, arising from the sinking of the island render it so. The island was, as has been stated, larger than Asia and Lybia together, and having been destroyed by earthquakes, left behind it impenetrable, fathomless masses of mud, which impede anyone who tries to cross the waters." Since this is related as a fact, and not merely as some fanciful traveller's tale, but from the reports of many experienced sea-farers who had tried to sail out through the Pillars of Hercules into the Atlantic after the disaster, it is therefore not possible to doubt the truth about the extensive sea of mud. Not even if one knew the specific gravity of earth mud, and realised that beneath the surging ooze lay depths of about 3,000 metres. Mud of this kind, however, does not float, still less if it is piled up, unless it be in the form of the swimming gardens of Montezuma in the Lake of Anahuak in Mexico. Such floating islands of mud do not remain for any length of time on the surface of the ocean, even though their foundations might be of tree trunks The first great storm would have put an end to the floating mud fields described by Plato. Atlantic breakers would have washed away the heavy soil in a few hours and only drifting timbers would be left.

There is something here that does not tally. Fields of mud and impenetrable depths of mire are spoken of, and they failed to disappear. Apparently even the biggest storms did not affect them. The mud fields beyond the Pillars of Hercules

must have barred the seas to shipping for a very long period of time, otherwise the knowledge that the Atlantic Ocean was not navigable would not have been retained so firmly and so long. Year by year, century after century, seamen must have tried again and again to get through, and always had to turn back. They came upon the slimy, grey, dirty mud, which neither sails nor oars could penetrate. Probably they also tried to probe their way through the morass with poles, as the lead would not sink and they could not take any soundings. They may have come upon something firmer, not far below the surface of the mud, and so they declared it to be an impenetrable sea of mud.

There were no such fields of mud in the Mediterranean. They existed only beyond the Pillars of Hercules, and came into being at the time when Atlantis was lost, remaining for many hundreds of years. People finally became reconciled to this fact, and after centuries of attempts to sail out into the Atlantic through the Straits of Gibraltar, shipping had come to a stop at that point. The learned priests in Egypt, however, gathered all these reports and recorded them in their archives. Their own country, although severely affected by the cataclysm, had, in the main, survived. The Priest in the Critias Dialogues had personally studied these records, because he says:

> "And whatever happened either in your country or in ours, or in any other region of which we are informed —if any action which is noble or great, or in any other way remarkable has taken place, all that has been written down of old, and is preserved in our temples."

But nevertheless, mud it was indeed, mud which remained for hundreds of years outside the Gates of Hercules and put a stop to all shipping. Probably even our most modern steamships would have failed to force a passage.

But it was a very special kind of mud. The mud was not composed of earth, and it is known to us to this day. It floats sometimes in the winter, in the bays and harbours of the North Sea, and creaks in the long ground swell. It is ice-mire, the drift ice that begins to melt on top, while underneath the ice-floes are still hard. In our climate, this floating layer is not very thick, possibly only three feet. How then did such drift ice, possibly also piled up, and therefore several metres in thickness, come to the Pillars of Hercules? How could it remain in those warm latitudes for hundreds of years, stopping all shipping?

The reason and the cause of this strange behaviour must again be sought in the "heavenly body altering its course around the earth." That which was to blame for the sudden glaciation of the poles and outer latitudes of the Earth was the one whom we call Luna, the Moon. The Moon alone was responsible for drawing away the atmosphere and the waters from the North and South towards the equator, whereupon, because of the rarified air at the poles, another ice age set in,

which is still slowly retreating and dispersing, even today. It started with devastating force when Atlantis was lost. When Luna was captured by the Earth, the small planet, now become a satellite, passed close by the Earth in an elongated elipse, circled around it at a distance of approximately three Earth's radii at its perihelion and travelled on to its aphelion with diminishing speed, to a distance of some 80 Earth's radii. And each time that the new Moon returned to its perihelion and gradually rounded off its path around the Earth, it drew after it further air masses away from the polar regions, leaving the way open in its wake for the cosmic ice to reach the Earth's surface in the arctic and antarctic regions.

The drop in temperature was catastrophic, the North Sea froze hard as far as Southern Biscay, the glaciers crept southwards and at the borders of the solidly frozen sea, possibly near La Coruna, the floating ice-packs came into power. The air here, with the beginning of greater density, was warmer, the hard ice melted on the surface and was crushed, although underneath, the hard floes still remained. Along the whole west coast of Spain there swayed and groaned a mass of something that no man from the lands around the Mediterranean had ever seen. The southernmost offshoots of these ice-fields blocked the bay beyond the Pillars of Hercules, constantly being replenished from the North. They were real fields of mud, floating to fathomless depths, covered on top with ooze.

DID THE ANCIENTS KNOW OF AMERICA?

By K. B. JAMIESON.

In a recent issue (1) I note a letter by Dr. P. L. Collignon mentioning an ancient reference to America which he could not then trace. There are several possible references besides that which he quotes from Plato (in all fairness it should be mentioned that some regard Crete as the prototype of the Atlantis story, and Europe as the opposite continent from an Egyptian point of view), but perhaps the one he has in mind is the "fortunate prediction" by the poet-philosopher Seneca, which Prescott cites (2). I translate:

> ". . . For whom the Ocean
> Shall loose the bonds of nature, and a vast
> Expanse of earth shall open lie, revealing
> A New World to mankind." (3)

Seneca's father, the rhetorician, wrote the following passage which may have inspired his son: "To everything that nature has endowed with a finite size, she has also set a limit; nothing is infinite unless it be the Ocean. (Rather like modern ideas about outer space!). That fertile lands lie in the Ocean, that beyond the Ocean again rise other shores and another world, and that the natural order nowhere ceases but always arises in a new form from the spot where it appears to have ceased, are things easy to be imagined, because the Ocean cannot be navigated." (4).

To give the opinions of Aristotle (5), Diodorus (6) and others would perhaps be superfluous here, as some of these may concern Atlantis, or even Britain; but Strabo's observations are noteworthy. He says that the Atlantic Ocean extends from Europe to India, but that in the temperate or Mediterranean zone, "and especially about the parallel passing through THINAE (CHIEN-YEH, i.e., Nanking) and traversing the Atlantic, there may exist two inhabited countries, and perhaps even more than two" (7). It is unlikely that Strabo's report merely refers to the two large islands of Madeira and some of the Azores, as these cannot have been colonised at so early a date. The mention of "Thinae" suggests that the southern islands of Japan may be meant, but if so one would have expected some recognition of their proximity to Asia rather than Europe.

In this connection some of the more obscure mediaeval notices may be of interest. The Arabs of the twelfth century are said to have sighted land in the Western Ocean; and in the same century MADOC, the son of a Welsh Prince, voyaged to TIR Y GORLLEWIN (supposed to be Virginia). A Norwegian expedition is believed to have reached Minnesota from "Wineland" in 1362. Less than 40 years later, the brothers ZENI of Venice claimed to have visited Greenland, Nova Scotia (the Norse "Markland"), and an island called FRISLAND. Legends circulating in Venice told of other islands, including "cold ESTOTILAND"—perhaps Newfoundland—whence fishermen sailed southward, it was said, as far as a country identified later as Mexico.

The more circumstantial of these tales indicate that America was never lost sight of for very long after the early Norse expeditions, and suggest connecting links between the latter and Columbus. They thus strengthen the probability that, by whatever means (direct or indirect contact, finding of stray canoes, flotsam, etc.), evidence of the continent's existence had been known in the Old World for many centuries previously.

(1). Atlantean Research. Vol. 2, p. 77.
(2). Prescott. Conquest of Peru. Bk. 2, c.l., n.l.
(3). Seneca, 4 B.C.—A.D. 65. Tragedies: Medea.
(4). Seneca the elder, 54 B.C.—A.D. 39. Suasoriae, 1.
(5). Aristotle. De Mirab. Auscult., c. 84.
(6). Diodorus Siculus. Hist., bk. 3.
(7). Strabo, 63 B.C.—A.D. 25. Geographica, bk. 1.

ROSE MACAULAY ON ATLANTIS

Miss Macaulay has kindly allowed us to reprint two passages relating to Atlantis taken from her recent book *Fabled Shore* (Hamish Hamilton, 1949).

Page 167: "Cadiz may have been the chief Tartessian port; for was the fabled Tartessos a city, or only a region and kingdom? . . . . . Yet the tradition has persisted and persists of this opulent city port, on some undiscovered site between the Pillars

and the Guadalquivir, which was destroyed by Carthaginians about 500 B.C. in order that their town of Gades might reign without a rival.

The Greeks, as has been observed, always tended to think of a State in terms of a city, and would scarcely have been content without their vanished Tartessos, whose ghost still haunts the Tartessian shores, as the drowned Atlantis haunts the ocean, ...

Page 172: "And there off their shores, sunk beneath the ocean, lies, it is clear, the lost island of Atlantis; and the life lived on it, as described by Plato, had been, surely, the life lived on the Tartessian shores, prosperous with precious metals dug out of the earth, luxurious with abundance of fruits and foods, watered by sweet fountains, with a rich city (vanished Tartessos) built with temples and palaces, crowded with inhabitants, set in a great plain, where rivers ran down from the mountains, wonderful mountains full of wealthy villages and many lakes and woods. As to the Atlanteans, they were, being partly divine by inheritance, for many generations so good, so wise, that they despised everything but virtue; but presently their human nature got the better of them . . . And one suspects that this is what occurred also to the Tartessians. Atlantis, as we know, sank beneath the sea; from the Torre de Vigia I could discern the deeper blue shadow that perhaps indicated its whereabouts."

PREHISTORIC MAN IN GEORGE AND KNYSNA

By E. J. SAWYER, F.R.S.A.

About 300 miles from Cape Town, and extending for nearly 50 miles, there is a chain of lakes running parallel with the coast, which is a few miles distant. Swartviei—The Black Lake —is the largest and most certainly the most picturesque, for the Knysna forest, the largest indigenous forest in the country, is near at hand.

This forest is the home of the stately Yellow-wood tree (the Podocarpus Latifolious) which often attains the age of over a thousand years. Another aristocratic tree is the Black Stinkwood (Ocotea Bullata) now nearly extinct and the Knysna Box-wood (Gonioma Kammassi).

Not only is the forest rich in timber but has, from time to time, yielded gold and other minerals.

Within a radius of 25 miles from the town of Knysna there are a great number of sites that tell us that here prehistoric man lived in large numbers and for a long period of time.

Here in those valleys and in those mountains is unfolded a true palimpsest of South African history. Perhaps no-where in the Union is there such a rich field for the archaeologist, and workers in this field of science are constantly being rewarded for the efforts they make there.

For several years the writer has devoted his time to visiting

and exploring districts where it is known that ancient man had his abode. The two sites now being described are of recent discovery, in fact, until the writer explored them in December, 1949, they were unknown.

We know very little of the mode of life of these ancient races, yet evidence is not lacking to indicate that the earliest man was of gigantic size, he was a cannibal, knew the use of fire and was a mighty hunter. This visit yielded some interesting data which will prove helpful to the students of South African prehistory.

I quote from the Annals of the South African Museum, a reference to the district:—

"The place-names in this area, Gouwkamma, Knysna, Outeniqua and others immediately remind one that it was inhabited by pastoral tribes of Hottentots. The country here is extremely fertile, and has probably supported a considerable population for some thousands of years. The caves and open-sites show an extraordinary richness which supports this view."

At the end of the chain of lakes there is a valley named Gouwkamma through which runs a river of the same name. This valley bears a definite trace of having once been a large lake for at a height of about 300 feet from the bed of the valley there are immense terraces of rounded stones and pebbles, all of them water-worn and this curious feature runs right round the valley.

It was noticed that a newly-made farm road had been constructed by cutting away the lower slopes of a hill. This road is about 200 feet above the river's bed from which it is distant 180 yards.

Investigation showed traces of prehistoric stone implements in this newly made bank. Eventually a large number of implements were unearthed and were found to be of two cultures whose ages are very far apart.

Yet, there they were, side by side, at a depth of from six to ten feet below the present soil level.

Several of the implements were of the Rostro-Carinate type and were possibly used during the very early Pleistocene Age and within the period when man had just evolved. He had emerged from the half-man, half-ape stage and already had felt the urge to make some sort of tool to carry out the work which his needs demanded. There is no evidence that these early men know the use of fire that came at a later stage.

Goodwin, of the Cape Town University, says that these early tools found at Gouwkamma can only be adequately described as Neolithic for they consist of edge-polished river pebbles chosen for their shape. For there is no actual indication of having been fashioned by man. The age of these very ancient implements is a matter of conjecture, but MacFarlane, who makes them a special study, gives 240,000 years as their possible age.

Yet, in exactly the same strata were found numbers of implements of the early Stellenbosch industry; and the age of these

remarkably efficient implements is 60,000 years. It is difficult to accept the theory that here tools were found side by side, that had bridged a gap of 180,000 years! But it is so, and without doubt.

The Stellenbosch implements were of the usual crudely worked variety, and must have been used by men of gigantic stature.

The heaviest implements found at Gouwkamma weighed about three pounds; but the writer has found an implement that weighs 14 pounds, is 13½ inches long and with a girth of 19½ inches at its widest part. It is of the cleaver type and must have been a formidable weapon.

Some have queried the suggestion that the early Stellenbosch man was a cannibal. It is, however, well known that bones, when buried, disintegrate rapidly. Yet when bones are boiled before interment they are preserved almost indefinitely. On sites where large number of Stellenbosch implements have been unearthed there are found bones that are undoubtedly human and are in good state of preservation. Thus it is also confirmed that these men understood the application of fire.

Others have raised a doubt regarding the antiquity of the Stellenbosch implements, but there is very ample evidence that 60,000 years is a conservative estimate of their age.

In a brickfield near the town of Stellenbosch workmen have found a number of stone artefacts 25 feet below the present level of the soil. The clay surrouding these implements is of a saline nature though to-day the sea is 20 miles away and the site itself is 300 feet above sea level. Thus immense antiquity is indicated.

In passing, it has always been a mystery to archaeologists as to what caused the disappearance of this race of giants. Where did they originally come from; and why did they disappear? They certainly had no affinity to the modern Bantu races, nor to the decadent Bushman people, and the Hottentot certainly can lay no claim to relationship to these super-men.

One can easily understand the disapperance of a race that roamed this earth a quarter of a million years ago but that a more advanced and semi-cultured race should so entirely fade away without trace is mysterious.

Various theories have been advanced as to the origin of the Stellenbosch man, one being that this race of giants were the remnants of an Atlantean people who escaped to the higher regions of Africa when their own continent was submerged.

And now another record has appeared on the palimpsest and we have reached a period many centuries later than the men of Stellenbosch. Quite a number of cultures have come and gone including such industries as the Smithfield and the Fauresmith which have so richly endowed the Stormberg Mountains.

The writer has discovered large deposits of beautifully made implements of these two industries, and caves bearing on their

walls many thousands of paintings that still remain the wonderment of the archaeologists.

Swartviel Lake is more than four miles long, and of equal width, and connected with the sea at high tide by a stretch of water known as Kingfisher Creek. In the sand dunes that form the banks of this creek a remarkable find was made.

According to Mr. Charteris Hopper, whose ancestors have lived there for more than a century, there was in the year 1760 a large colony of Strandlopers or debased bushmen living there, but of more than 2,000 persons residing there not one escaped an epidemic of small pox that overtook them. "My grandfather often spoke of the tragedy and, as boys, we used to hunt around for skulls and other things, and found plenty, too."

The old Hottentots that still live in the neighbourhood have their traditions regarding this epidemic. But nature has been kind and the valley is no more. Instead high sand dunes, many 350 feet high and slippery as glass to scale, occupy the place where the valley once was.

Two days were spent exploring these sand dunes and digging deep into their interior. Though not numerous the finds were most interesting. There were quantities of bones, some were human and others of various animals and birds. The ostrich was very plentiful, also baboon, antelope and springbok .

Of the implements discovered, those made from sea-shell and bone were the most remarkable as they showed real skill in construction. The stone implements are very crude and showing the decadence of the people that made them. Amongst those showing greater skill was a tanged arrow-head of a design that has not been met with previously.

There were also microliths of the Wilton culture, these are of fine quartz and exhibit very delicate workmanship. It seems to indicate that before the arrival of the Strandlopers, there lived in the valley a more intelligent race of beings. With the stone implements were some pounding stones and also a great number of pottery sherds.

On the following days further search was made at Kingfisher Creek resulting in the discovery of a curious cliff composed of marine shells firmly embedded in hard sandstone. More extraordinary still was the finding of a very old stone implement of a design never before known. It was in a cliff of hard rock and it had to be chiselled out of its matrix. It was found about 70 feet above sea level and at least 100 feet from the top of the cliff.

In design it resembles in size and shape an old-fashioned penny bun. It is possibly of the European Abbeville technique, which covers most of man's earliest conventionalised tools. This tool has a serrated cutting edge resembling that of a saw. The only similar tool was found by myself at the famous Cape Point site . This implement has also a sawing edge at one end, the rest of the pebble being left in its original state.

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